

Bridgeport, Jan. 15, 1847.
is to certify that I was afflicted for about
weeks with the most dangerous kind of cough
fitting of blood, which confined me some part
of time at home, and found no relief till I used
the Dr. Blakeman's Cough Drops. In a
few days I entirely recovered, and have had no at-
tack since, and heartily recommend it in pre-
ference to anything used for that dangerous com-
plaint leading to consumption.

SAMUEL F. SHEPARD,
a medicine is a most valuable remedy for chil-
dren having the Whooping Cough, Croup, or
Kidney complaints it has a most hap-
piness.

medicine cures those that have been afflic-
tions for years. The article is perfectly harmless
and from any deleterious substances.

used in cases of Measles with astonishing ef-
fect.

above medicine may be obtained in this city

K. SOUTHAYD. In Wethersfield of Wm.

OMSTOCK.

RICHARDSON'S

Premium Daguerrian Gallery.

R E O P E N E D .

After an absence of two years, L. D. Richardson

has the pleasure of announcing to his friends

he has returned and re-opened his Daguerrian

Gallery, at the old stand, in James' Building,

HARTFORD, Conn.

1846 and 7 he received from the Hartford

Agricultural Society a Silver Medal and

now, for the best specimen of the art, and he

is prepared to execute Daguerreotypes, of all

equal to his Premium Pictures.

L. D. RICHARDSON.

The Psalmist

every style of binding by the hundred, dozen

or single, for sale at the lowest cash prices by

BROCKETT, FULLER & CO.,

219 Main street.

NEW BOOKS.

on Christian Baptism.

Chimes of Spain—by WALLS.

Sacred Scenes and Characters, by J. T. Headley.

Songs and Prose Writings, of R. H. Dana, sen.

Towning's Poems.

Greenwood Leaves—by Grace Greenwood.

BROCKETT, FULLER & CO:

219 Main street.

ACCOUNT BOOKS.

The subscriber will supply Merchants on the

most favorable terms, Jobbers, Journals,

Books, Invoice Books, Acc., manufactured in

one's styles, and in the best manner.

WILLIAM JAS. HAMERSLEY,

No. 180 Main Street.

HARTFORD FIRE INSURANCE COMPANY.

INCORPORATED 1810. Charter perpetual—Capital

\$250,000.00—Stocks with power of increasing it to \$250,000.

This long established and well known institution

has transacted a most extensive insurance

business for more than thirty-seven years, through

the United States and the British North Ameri-

cian provinces. It has aimed to secure public con-

fidence, by an honorable and faithful fulfillment of

contracts; and owners of property are assured

that all fair claims for losses under its policies will

be liberally adjusted and promptly paid. Public

buildings, manufactorys, mills, machinery, dwel-

lous houses, stores, merchandise, household furni-

ture, vessels on the stocks or while in port, &c.

etc., will be insured at rates as low as the risk will

mit. The following gentlemen constitute the

board of Directors:—

ELIJAH TERRY, Esq., President.

Hezekiah Huntington, Charles Bonell,

Albert Day, Henry Kengy,

Junius S. Morgan, Calvin Day,

James Goodwin, Daniel Buck, Jr.

JAMES G. BOLLES, Secretary.

C. C. LYMAN, Assistant Secretary.

Applications for insurance may be made directly

to the office of the Company at Hartford, or to its

agents in the principal towns and cities of the Uni-

versity, April, 1849.

ATNA INSURANCE COMPANY,

INCORPORATED in 1819, for the purpose of in-

suring against loss and damage, by fire only;

Capital \$250,000.00—Stocks and interest in the best

manner—offer to take risks on terms as

favorable as other offices. The business of the

company is principally confined to risks in the

country, and therefore so detached that its capital

is not exposed to great losses by sweeping fires.

The office of the company is kept in their new

building, next west of Treat's Exchange Coffe

house, State street, where constant attendance is

given for the accommodation of the public.

The Directors of the company are:—

Thomas K. Brace, Miles A. Tuttle,

Samuel Tudor, John L. Bowell,

Joseph Pratt, Ebenezer Flower,

James Thomas, Eliphalet A. Bulkeley,

Ward Woodbridge, Roland Mather,

Joseph Church, Edwin G. Ripley,

Silas B. Hamilton, S. S. Ward,

Frederick Tyler, Henry Z. Pratt.

THOMAS K. BRACE, President.

S. L. LOOMIS, Secretary.

The Atna Company has agents in most of

the towns in the State, with whom insurance can

be effected.

Hartford, April, 1849.

PROTECTION INSURANCE COMPANY—FIRE AND

MARINE.

Office No. 8 Exchange Buildings, North of the State

House, Hartford, Ct.

THIS COMPANY was incorporated by the Legis-

lature of Connecticut, for the purpose of effec-

tuting Fire and Marine Insurance—has a capital of

\$200,000, and has the power of increasing its capi-

tal to half a million of dollars.

The company will issue policies on Fire or Ma-

rine Risks on terms as favorable as other Offices.

Application may be made by letter from any part

of the United States, where no agency is estab-

lished. The office is open at all hours for the transac-

tion of business.

The Directors are:—

Daniel W. Clark, John Warburton,

Charles H. Northam, Eliza Foss,

William Kellogg, Thomas Bakewell,

Levi Humphrey, J. G. Hazard,

Benjamin W. Greene, Ebenezer Selby,

Willis Thrall, Mark Howard,

Ellery Hills, John W. Seymour,

William A. Ward, D. W. CLARK, President.

W. CONNER, Secretary.

Hartford, April, 1849.

BOOKS! BOOKS!

The subscriber would respectfully announce to

his numerous customers that he has recently re-

ceived from the New York Trade Sales, large ad-

ditions to his former assortment of Books and Station-

ery, making one of the best selected stocks of

Books to be found in the State. The assort-

ment consists in part of the following School Books, in-

cluding every thing now in use.

HISTORICAL WORKS.

A very large collection of Ancient and Modern

Histories, including Travels of the most celebrated

and renowned explorers.

THEOLOGICAL BOOKS.

In this department may be found a full and com-

plete assortment of the most standard works, with a

great variety of Books for the Closet and Sab-

bath School.

EDUCATIONAL AND GIFT BOOKS.

A splendid assortment of the best American and

English Poets, in elegant and plain binnings, to

suit the taste of all. Together with such an as-

sortment of Books and Prayer Books, as cannot be

found every day.

Also, Gap and Letter Papers, &c. wholesale and re-

tail, at the lowest prices.

E. HUNT,

6 Asylum street.

12

CHRISTIAN SECRETARY.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE, AND SEND UNTO THE CHURCHES."

TERMS—\$2 PER ANNUM PAYABLE IN ADVANCE.

VOL. XXIX.

Christian Secretary.

Published every Friday morning, at the Office, corner

Main and Asylum Streets.

Terms.

Subscribers in the city furnished by the Carrier

at Two Dollars per annum.

Papers sent by mail at Two Dollars in advance,

with a discount of twelve and a half per cent., to

Agents becoming responsible for six or more copies.

Advertisements inserted at the usual rates of ad-

vertising in this city.

Communications, in order to insure an early in-

sertion, should reach us as early as Tuesday or

Wednesday morning, and addressed to BURR &

SMITH, post paid.

vout thanksgiving; but that they are better
pastors, or more successful preachers than
their less gifted brethren, does not appear.—
If the great end of preaching is to save souls,
then some pastors of quite moderate abilities
will rank among the very best ministers.—
None more laborious in their Master's service,
than their aching heart, or burning brow,
Their sooth ing hand may press.

From Rev. E. B. Foster's Sermon.

Men Responsible for their Opinions.

If the faith of the Gospel is to be defended,
it must be believed, of course. The duty of
receiving the doctrines of the Bible is one
from which we cannot escape, and for the ne-
glect of which we stand condemned by the
righteous law of God, and must suffer the ap-
propriate penalty. It is urged that belief is
a mere intellectual exercise, dependent abso-
lutely upon the presence of evidence; that,
apart from all control of the will, it will
be governed entirely by the information before
the mind. If this were so, ignorance should
be eagerly cherished as a blessing, for it would
furnish a complete excuse for error and for
sin. How easy then to shun the light, to re-
press thought, to cultivate habits of indolence,
to live on in indifference; and thus escape all

know it? But this gives him no concern. I
could not forget his words. Even when asleep
I dreamed of the blood of Christ shed for us.
It was good news. I interpreted it to the other
Indians. Thus, through the grace of God,
an awakening commenced among us. Bre

CHRISTIAN SECRETARY.

CHRISTIAN SECRETARY.

HARTFORD, FRIDAY, MARCH 8, 1850.

To the Readers of the Secretary.

With the present number we commence a new volume of the Secretary—the *twenty-ninth* of the old, the *thirteenth* of the new series. It may not be known to all our readers that this paper was sold out some thirteen years ago to a publisher in New York, and for a short period subscribers were supplied with a paper from that city. But the plan did not give satisfaction. The importance of a local paper was felt by its absence, and in the course of eight or nine months the Secretary was reestablished; and "Vol. I, No. 1," was placed under its head. This accounts for the "New Series" which appears on the right hand side of the line indicating the date.

It will be seen that we have made some improvements on the outside of the paper, by substituting a plain head for the old one, and by setting the body of the paper in new type, &c. A plain dress becomes a religious paper best. Most heartily do we abominate anything *financial* in the columns of such a paper. Plainness and neatness throughout is the only appropriate dress.

For ten years past, the editorial department has been under the direction of the senior publisher. His talents, such as they are, have been faithfully and heartily devoted to the interests of the Baptist denomination, in the full belief that theirs is the cause of truth as it is revealed in the word of God. With scarcely an effort on our part to increase our circulation, we are happy to state, in the midst of all the competition that we have had to contend with, that our number of readers has increased, and that we have at this moment as large a circulation as the paper ever enjoyed—much larger than it was when we commenced its publication. In regard to the future, we would simply say, that in addition to our own labors, we have secured the assistance of an able and practical writer, who will furnish articles on all questions of importance to the religious world. Articles from his pen have occasionally appeared in our columns the past season, and hereafter they may be expected more frequently. With this additional aid, we hope to make a paper that will be second to none of our contemporaries.

With these brief remarks (for we have a peculiar aversion to the practice of talking about, or praising ourselves) we send forth the first number of the twenty-ninth volume of the Secretary to our readers, hoping still to deserve and meet with the same cordial support and good will that we have thus far enjoyed in our editorial career. We would just add, that the publication of the Secretary is not a source of profit. We have never laid up a single dollar of its receipts. On the Independent as an ally, nor deem that it will sustain them in their attacks on Mr. Noel, for having become a Baptist. So far as their war on this hapless author is concerned, the Independent is a neutral power. It says, "We would not justify the mere sectarian prejudices of other bodies of Christians which his decision may have aroused." "Tray, Blanche, and Sweetheart," stand back—this is the exclusive game of the "Growler" of the Independent. We will not aver that this is the sense in which the editor intended that these words should be taken, but we can find no other meaning which would be consistent with the general tenor of the article in which they stand. If they do not mean this, they are as superfluous as the maniac's protestation that he is not mad.

What, then, we ask again, is the offence of Mr. Noel? The answer is simply this: He has been "immersed," has adopted "Baptist views," and disavowed "his early consecration to God by his sainted mother." This is the head and front of his offending. True, the Independent does not like to present the thing quite so baldly as this; and it consequently talks oracularly about the injury which has thereby been done to Mr. Noel's "influence over the great body of Christendom," and of his having "sunk from the position of a champion of religious liberty and evangelical truth" to that of an "old bigoted sect."—we do not care to quote the remainder of the sentence. It has been observed that the condition of loyalty admits the exercise of none of the common affections of the human heart; and according to the Independent, "a champion of religious liberty and evangelical truth" should never acknowledge such a thing as conscience—he enjoys, it seems, a kind of ex-officio dispensation from its troublesome dictates. What a pity that Mr. Noel had not been informed of this, in time to have prevented the disaster which has so powerfully affected the sensibilities of this editor.—Dr. Achilli was arrested by the minions of the Pope, for the alleged crime of murder, and Mr. Noel is arraigned by the Independent on the charge of having deserted the post of "champion" of Christendom, to which, as it has now transpired, he had been raised by its potent suffrages. The real offence of the Italian was the circulation of the Bible, and that of the Englishman was honestly interpreting and implicitly obeying its directions—simply following its plain teachings in an important point of Christian duty. How like are the misdeemeanors of the two men, and how like the spirits which respectively assail them!

If Mr. Noel had become one of "the straitest of the sect" which he has adopted—if he went so far as to exclude "from the table of the Lord, and the communion of the saints, the great majority of Christ's believing people," the mass of Baptist believers could readily understand the secret of the Independent's ill feeling. It is to our "close communion" that this sort of folks generally object; and it is for this that our Pædobaptist brethren usually reproach us. But Mr. Noel has done nothing to subject himself to such a charge, and this writer admits it. But does he spare him? Not in the least. In his estimation the essential thing was the immersion of Mr. Noel. He has adopted "the cardinal principle" of the body—the *immersion of believers*, in the name of the Sacred Three; and it is for this that this teacher of Independency condemns him. We ask our readers to note this.—We invite the vast numbers in Pædobaptist churches, who are thoroughly convinced that believers' baptism is the only baptism recognized in the word of God, and are only restrained from becoming Baptists by their repugnance to what they have been taught to consider "close communion," to remember that the Independent acknowledges the very point which they already admit, to be "the cardinal principle" of the Baptist theory. It is not "close communion," but the baptism of adult believers only, which constitutes the dividing line—the impassable barrier between Congregationalists and Baptists.

There are one or two instances of unfairness in the above extract, of so flagrant a character that we cannot conclude these remarks without adverting to them. It is stated that the Shabboleth of the Baptists "wears off from the table of the Lord and the communion of the saints" on earth, if not in heaven also) the great majority of Christ's believing people. True, Mr. Noel has not as yet broken off with the straitest of the sect, and hence his book fails to satisfy his Baptist readers in this country; but his subscription to the cardinal principle of the body need not individuality, with all its potency for good, in the company of the sect."

We cut the above paragraph from the Independent of the 14th ult., for the purpose of substantiating a few remarks in connection with it. It forms a part of a notice, by one of the editors of that paper, of Mr. Noel's late work on the subject of infant baptism. We regret to learn that an editor of the Independent entertains such views of the Baptist denomination, and we are surprised that, entertaining them, he should have judged it proper and right to give them utterance through the columns of his paper. No vaunting "Churchman" could speak of "dissenters" in a more contemptuous manner than this writer speaks of the "narrow," "exclusive" and "bigoted sect" with which Mr. Noel has connected himself. We have rarely met with an assault more unprovoked, uncandid, and unfair, than this. We know, not what "private griefs" may have hurried the editor to such

an utterance, but we cannot think that he took counsel of his better feelings, or of his better judgment when he gave this article to the public. His feelings have sustained a terrible shock, and he is much out of sorts, from some cause. In the notices which he gives of the works of Dr. Peters and Mr. Conklin, on the same subject, contained in the same column with what we have quoted, he is as gentle as a cooing dove; but he pounces on poor Mr. Noel with all the fierceness of the vulture.

What is the secret of all this? Has Mr. Noel become "narrow," "exclusive" and "bigoted"? No. Does this writer misapprehend his true position? No: in the extract which we make, he states distinctly that "Mr. Noel has not as yet come one of the straitest of the sect," and he concludes his notice by recording his satisfaction that he "still retains his catholicity," and expresses the hope that his work will be extensively circulated among the poor bigoted Baptists in this country. Is it because Mr. N. did not see fit to unite with the denomination of which the Independent is a leading organ? Certainly not, if we may credit the magnanimous disclaimer which the writer puts on, in this very question. To be sure he has not been quite "indifferent" in relation to the matter; but then he has not felt "a moment's solicitude" on the subject of Mr. Noel's ecclesiastical connections. Has Mr. Noel done anything to sink himself in the estimation of candid men? This cannot be shown; for even this writer honors "his conscientiousness," and has lost none of the "respect" which he formerly cherished for him as a candid, intelligent, and pious man. Wherefore, then, this diatribe? Can it be an explosion of sectarian bitterness? This is denied, in appearance, at least, and yet we must aver that the entire article from which our extract is made, looks marvelously like the very bigotry of which it so loudly, and, we think, inappropriately complains. There is one source of comfort left to Mr. Noel and his friends in the matter, which may as well be stated in this place. The common herd of his malcontents—Churchmen, Methodists, &c., will receive no countenance from the Independent. Whatever it may do in this way, will be done—to use a familiar expression—"on its own hook," and *independently* of any body else. The *Christian Advocate* and the *New York Evangelist* need not count upon the Independent as an ally, nor deem that it will sustain them in their attacks on Mr. Noel, for having become a Baptist. So far as their war on this hapless author is concerned, the Independent is a neutral power. It says, "We would not justify the mere sectarian prejudices of other bodies of Christians which his decision may have aroused." "Tray, Blanche, and Sweetheart," stand back—this is the exclusive game of the "Growler" of the Independent. We will not aver that this is the sense in which the editor intended that these words should be taken, but we can find no other meaning which would be consistent with the general tenor of the article in which they stand. If they do not mean this, they are as superfluous as the maniac's protestation that he is not mad.

It would seem that enough has been said and written about Dr. Bushnell already. The religious world needs something else to feed on beside the erroneous opinions of Dr. Bushnell. Quarterly Reviews, weekly newspapers and pamphlets have arraigned him at the bar of public opinion as the author of "fundamental errors; when in fact he has only rearranged a set of old exploded heresies, and dressed them up in a fanciful suit of his own making." It was well enough to expose these errors and to hold Dr. Bushell responsible for giving them the sanction of his name; but to treat him as the author of them is unfair. Dr. Bushell was not the first discoverer nor the inventor of them and of course cannot claim them as his own in virtue of either title. Hereafter let the errors advanced by Dr. Bushell, in common with all other errors, be met on the ir own merits, leaving Dr. Bushell's name entirely out of the question, and one of the novelties which disturb our peace will find a quiet grave.

A Hackneyed Subject.

For a period of some five years past, nothing has been more common in religious papers than articles headed "Dr. Bushnell;" "Dr. Bushell and Christian Nurture;" "More about Dr. Bushell;" &c., &c., till it would seem that the subject is inexhaustible, and that Dr. Bushell's name is to be coupled with theological controversy, if not for an infinite, at least for an indefinite period of time. But we felt encouraged the other day in opening the Independent, for we actually found an article there headed "Not about Dr. Bushnell." It looked encouraging; there was one writer at least, who could discuss certain controversial topics without using Dr. Bushell's name as a text for him. We began to hope that the era of Bushnellism was passing away; but in the very next number of the same paper we met with the ominous words, "More about Dr. Bushell," with a promise that the subject should form the basis of some remarks next week. So it appears we have not yet reached the end of the controversy; perhaps not "the beginning of the end."

It would seem that enough has been said and written about Dr. Bushell already. The religious world needs something else to feed on beside the erroneous opinions of Dr. Bushnell.

Quarterly Reviews, weekly newspapers and pamphlets have arraigned him at the bar of public opinion as the author of "fundamental errors; when in fact he has only rearranged a set of old exploded heresies, and dressed them up in a fanciful suit of his own making." It was well enough to expose these errors and to hold Dr. Bushell responsible for giving them the sanction of his name; but to treat him as the author of them is unfair. Dr. Bushell was not the first discoverer nor the inventor of them and of course cannot claim them as his own in virtue of either title. Hereafter let the errors advanced by Dr. Bushell, in common with all other errors, be met on the ir own merits, leaving Dr. Bushell's name entirely out of the question, and one of the novelties which disturb our peace will find a quiet grave.

First Baptist Church, Waterford.

MINISTRY OF ELDER ZADOC DARROW.

If the incidents of a long and laborious life spent in the service of his Master, if great and acknowledged purity of character and extensive but unobtrusive usefulness in his sacred calling, are regarded as worthy of record, then will a brief sketch of Father Darrow, "whose record is on high," be an acceptable offering to the present generation whose "goodly heritage" has been, under God, mainly secured to it by the untiring, but oft forgotten, services of such men of God as he and others were. Especially should we make some permanent record of them, since their memories, if unrecorded and unwritten, may soon fade away from the minds of their successors, to be lost—a good as lost—amidst the undistinguished mass of half-authentic, half-legendary stories, that come floating down the tide of time. A little care to rescue and transmit the facts, while yet the truth is fresh in the minds of the living, would prevent this oblivion. In the present case, we are fortunate in having the facts respecting Father Darrow.

ZADOC DARROW was born in New London, (S.) Dec. 25, 1728. He was the only son of Ebenezer Darrow, and his mother was a Rogers, "a lineal descendant of him that was buried at Smithfield." That the blood of the martyr was in his veins has been published to the world. The evidence on which this claim is based, is not now within our reach, but it appears to have been conclusive to the family and to the Rev. Samuel West, who took pains to collect information on the subject. He was educated in the forms of the "Church of England," but seems not to have entertained any scruples respecting the truth of the gospel.

In his estimation the essential thing was the immersion of Mr. Noel.

He has adopted "the cardinal principle" of the body—the *immersion of believers*, in the name of the Sacred Three; and it is for this that this teacher of Independency condemns him. We ask our readers to note this.—

We invite the vast numbers in Pædobaptist churches, who are thoroughly convinced that believers' baptism is the only baptism recognized in the word of God, and are only restrained from becoming Baptists by their repugnance to what they have been taught to consider "close communion," to remember that the Independent acknowledges the very point which they already admit, to be "the cardinal principle" of the Baptist theory.

It is not "close communion," but the baptism of adult believers only, which constitutes the dividing line—the impassable barrier between Congregationalists and Baptists.

There are one or two instances of unfairness in the above extract, of so flagrant a character that we cannot conclude these remarks without adverting to them. It is stated that the Shabboleth of the Baptists "wears off from the table of the Lord and the communion of the saints" on earth, if not in heaven also) the great majority of Christ's believing people.

True, Mr. Noel has not as yet broken off with the straitest of the sect, and hence his book fails to satisfy his Baptist readers in this country;

but his subscription to the cardinal principle of the body need not individuality, with all its potency for good, in the company of the sect."

We cut the above paragraph from the Independent of the 14th ult., for the purpose of substantiating a few remarks in connection with it. It forms a part of a notice, by one of the editors of that paper, of Mr. Noel's late work on the subject of infant baptism.

We regret to learn that an editor of the Independent entertains such views of the Baptist denomination, and we are surprised that, entertaining them, he should have judged it proper and right to give them utterance through the columns of his paper. No vaunting "Churchman" could speak of "dissenters" in a more contemptuous manner than this writer speaks of the "narrow," "exclusive" and "bigoted sect" with which Mr. Noel has connected himself. We have rarely met with an assault more unprovoked, uncandid, and unfair, than this. We know, not what "private griefs" may have hurried the editor to such

utterance, but we cannot think that he took counsel of his better feelings, or of his better judgment when he gave this article to the public. His feelings have sustained a terrible shock, and he is much out of sorts, from some cause. In the notices which he gives of the works of Dr. Peters and Mr. Conklin, on the same subject, contained in the same column with what we have quoted, he is as gentle as a cooing dove; but he pounces on poor Mr. Noel with all the fierceness of the vulture.

Another injurious imputation to which we have had to do with is that of circulating among the Heathen a Bible, into the very text of which we have forced our comment. This is a grave charge, and, we feel bound to add, an utterly false one. The most that we have ever claimed or desired to do in this respect is, to give the heathen a Bible faithfully translated into their own languages. This, we submit, is what the *Independent* and its friends have not yet done, and what they wilfully and persistently refuse to do.

The unmanly insinuation that the Baptists have "struck for religious liberty" only "at times," and then in "self-defense" will fail of its object. We would remind our cotemporary that the only effective blow which have ever been struck for liberty of any kind, have been struck in "self-defense."

It is to be regretted that "self-defense" should have constituted so large a part of the employment of Baptists and Quakers in the early days of New England; and while they deserve all honor for the unflinching manner in which they sustained the rights of their Christian manhood, we humbly submit that it is not *their* reproach that they were subjected to such a necessity.

But enough. We confess that we have no relish for such discussions, and that nothing could induce us to engage in them but "self-defense."—We have not been the aggressors, and we trust that in repelling unjust charges and insinuations we have been guilty of no breach of that charity which the Gospel inculcates and inspires.

Having now heard from you, I am filled with very great joy. By the great mercy of God, I am still alive and preserved from manifold evils. If God preserves my life I shall *someday* see you. Bro. Dhone and I remember you, and talk of you every evening when we retire. Do you think that we forget you?—that we can never do. O Brothers,

Having now heard from you, I am filled with very great joy. By the great mercy of God, I am still alive and preserved from manifold evils. If God preserves my life I shall *someday* see you. Bro. Dhone and I remember you, and talk of you every evening when we retire. Do you think that we forget you?—that we can never do. O Brothers, wherever we go we are thinking how we can benefit you. In the houses of worship we rise and speak of you, and now Christians here are acquainted with you, and will send help to you—only do you be faithful, and we may be some that have done nothing. If so, we would remind all such that their aid is very much needed, and that it is needed now. No time is to be lost. Funds that may be collected within the next two weeks, and all collections made, that have not been remitted, should be sent to Wm. Griswold, Treasurer, Hartford, in season to be forwarded to Boston before the 31st of March.

PLANK ROADS.—It appears by the report of the Secretary of State, that there are articles filed in his office, contemplating the construction of more than 2000 miles of plank roads involving the expenditure of about \$2,000,000.

LAIRAGE SALES.—It has recently been pub-

lished that nearly four thousand copies of the *Quarterly Dictionary* have been sold in Boston alone during the last two years. Thirty millions have been offered for the best essay which should be on the subject. After making the payment it is superfluous to say that the work of rare quality.

Of Mr. Jay's work this is the second edition.

Though it comes to us with the endorsement of the society, the name of the author, when he is a sufficient guarantee of its thoroughness, and ability. The author feels under constraint, as Mr. Livermore undoubtedly does, deals with the administration conducting with great freedom and severity. We c

oncerns ourselves with the Church of England.

English Divines.

The London correspondent of the *Independent*

furnished the last number of that paper with sketches of several distinguished English Divines.

He appears to be a candid, open hearted writer;

one that speaks just as he thinks. We select from his letter the closing paragraph, in which he speaks

of two well-known clergymen; one a Baptist, the other in communion with the Church of England.

In the evening of the day that I listened to Mr. Fox, I went to hear Hor. and Rev. Mr. Neil. I found his chapel already filled, so that I did not look for the pew of the family that had invited me to sit with them. The house and pulpit were deeply hung with mourning for the late Queen Dowager. Before entering upon prayer he waited till all was still and composed, and then gave free vent to simple feeling and hearty sentiment for himself and others. The clerk, just beneath the pulpit, where we go are we thinking how we can benefit you. In the houses of worship we rise and speak of you, and now Christians here are acquainted with you, and will send help to you—only do you be faithful, and we may be some that have done nothing. If so, we would remind all such that their aid is very much needed, and that it is needed now. No time is to be lost. Funds that may be collected within the next two weeks, and all collections made, that have not been remitted, should be sent to Wm. Griswold, Treasurer, Hartford, in season to be forwarded to Boston before the 31st of March.

AMERICANS IN AUSTRIA.—A letter from dated 15th January, published in the *Gazette of the Commonwealth*.

"The difference which has arisen between

Austrian Government, and the Cabinet of

ington appears likely to grow to open rupt-

North American having applied to the Aus-

bassador at Dresden for a passport to go to

it was refused; and the reply made that in-

ceived from the Cabinet at Vienna formal-

to American citizens entrance into Austria

is stated on the authority of the Austrian

that the Austrian Government had given

bassadors at foreign courts orders to refuse

CHRISTIAN SECRETARY.

The Missionary Union.

receipts of the Union for the month ending yesterday, as acknowledged in the March number Magazine, amounted to \$6,154.87. Nearly all of this is credited to churches in Fairfield, East Lyme, Norwich, New London, Colchester, and other churches in Connecticut. The amount received from April 1, 1849, to Feb. 28, is \$43,000.03.

month of the fiscal year had elapsed on the February, and only one half the sum that the missions absolutely require is all has been raised; leaving upwards of forty dollars to be raised in the months of Feb. and March; if this is not done, the only alternative will be a debt, the amount of which will be assured by the deficiency of the contributions for January and March to make up the \$100,000 balance, from the best information that we are able to obtain, it will be found at the end of the year, that the churches in Connecticut were as liberal as in any former year. But most of them have contributed liberally, there are some that have done nothing. If so, we remind all such that their aid is very much needed, and that it is needed now. No time is to be lost. Funds that may be collected within the next two weeks, and all collections already made, have been remitted, should be sent to W. Griswold, Treasurer, Hartford, in season to be delivered to Boston before the 31st of March.

English Divines.

London correspondent of the *Independent* has the last number of that paper with him.

He speaks just as he thinks. We select from the closing paragraph, in which he speaks of well-known clergymen; one a Baptist, in the communion with the Church of England.

In the evening of the day that I listened to Mr. Jay's sermon, I went to hear Hon. and Rev. Mr. Noel, and his chapel already filled, so that I did not get near the pulpit.

The house and pulpit were deepening with mourning for the late Queen Dowager.

Before entering upon prayer he waited long,

and was still composed, and then gave free to simple feeling and hearty sentiment for Christ and others. The clerk, just beneath the pulpit, read a verse of a hymn, mentioned the repeated verse, and then led the singing.

text was, "Father, I will that they also, whom give me, be with me where I am."—17: 24. Those, he remarked, whom God determined to give to Christ do, in God's way, come to him. They share in Christ's

righteousness, and possess the inward peace which Christ bestows. His divisions or leadings were, that when Christ's followers

were present with him, he will supply their wants, will give them rest, glory, joy, wisdom, holiness, will destroy the works of Satan, let them in their Master's triumphs, will lead them to and glorify God, and cause them to be with him for ever. He urged that the faults and corruptions of Christians occasioned error; that if they were not thus defective, they would not so truly about doctrines termed Calvinistic and Arminian, or the question of baptism. Nor would they be divided into Episcopalian, Presbyterians, Methodists and Plymouth Brethren, which latter condemn all the others. All this does mislead, and all this gives us pain."

I was reminded of Dr. McNeill, of the Episcopal Church at Liverpool who had a somewhat different leaning, thought that these diversities and divisions were indeed weaknesses, imperfections, wrongs, then they were not willing differences, and conscientiously held. The two preachers resolved it in much the same way at last, but the time they happened to deal in diverse professions of lights and shades. Rev. Dr. McNeill, now far in passing, is a man of evangelical bold expression, of a certain sharp dignity in pulpit, and possessed of unusual power as a speaker, dropping on his words, distinct and yet rapid, like gold coins from the mint. But to return to Mr. Noel. His discourse had the savingunction of the Gospel throughout. He was so intent and affectionate that his countenance wore a sorrowful expression, so as to excite a painful sympathy. Perhaps past trials had tinged it. There was a good deal of same in his tones and the flow of his enunciation, used little gesticulation till toward the close on his animation much increased. He inclined his head to the right at the end of his sentences, often immediately preceded by a falling one. He seemed to have brief notes, but never lacked easy language. The audience answered back by particularly attentive and solemn. They were confid in him, and admired him, and the dropped their tears to his gracious words, and the feet of his Master and theirs. I am told that more than three hundred have followed him from former place of worship to take seats in the dis�rict's chapel.

Professor Mitchell's Lectures.

Professor O. M. Mitchell, of the Cincinnati Observatory, has been giving a course of lectures on Astronomy before the Young Men's Institute of his city, which have been remarkably well received.

Prof. M. is not only a perfect scholar in the science of astronomy, but also a very attractive speaker. He possesses a happy faculty for illustrating his ideas, and almost invariably succeeds in making himself understood by the entire audience.

His lecture on Friday evening last was delivered in a full house in the Center Church, the large Conference Room, which is generally used for lectures for the Institute, being found too small to accommodate the increasing numbers that flocked to him. For an hour and a quarter he held his audience in almost breathless silence, while describing the structure of the Universe, the immense powers of the telescope in penetrating into space, the distance of the fixed stars; some of which are so remote that it required a period of many thousand years for their light, which travels at the rate of twelve million miles a minute, to reach us; and still beyond these the telescope could detect "island universes" in the shape of well defined nebulae. His narration was beautiful; as he attempted to give some faint idea of the works of the Creator by showing the immense universe is without any bounds, that it is limitless, infinite; his audience sat in death-like silence, as lost in the magnificence of the idea.

By particular request he was to give two more lectures the present week, but was prevented by health.

THE OBJECT.—The *Vicksburg Whig* thus lets out the reason of the opposition of the South to the admission of California:

"For our part, we hope the South will not acquiesce too readily in the admission of California; not because opposition can make her a slave state, but because her application for entrance into the Union gives our Representatives in Congress an opportunity to make a vigorous attempt to *wrest a compromise from the North* which may prevent trouble in future."

THE WAR WITH MEXICO REVIEWED. By A. A. LIVERMORE. American Peace Society. Boston: 1850.

A REVIEW of the causes and consequences of the Mexican War. By WILLIAM JAY. Benj. B. Mussey & Co., Boston, 1849.

Such are the titles, respectively, of two works embracing a common design, and executed with great ability. The work of Mr. Livermore is a Prize Essay to which a committee of the American Peace Society, consisting of Hon. S. Greenleaf, and Revs. Drs. Jenks and B. Stow, awarded a premium of Five hundred dollars, which the society had offered for the best essay which should be produced on the subject. After making this statement it is superfluous to say that the work is one of the some that have done nothing. If so, we remind all such that their aid is very much needed, and that it is needed now. No time is to be lost. Funds that may be collected within the next two weeks, and all collections already made, have been remitted, should be sent to W. Griswold, Treasurer, Hartford, in season to be delivered to Boston before the 31st of March.

Mr. Livermore's work this is the second edition.—Though it comes to us with the endorsement of no society, the name of the author, when he is known, is a sufficient guaranty of its thoroughness, candor, and ability. The author feels under no restraint, as Mr. Livermore undoubtedly did, and he deals with the administration conducting the war, with great freedom and severity. We commend these works to our readers.

For sale by E. Hunt, No. 6 Asylum street.

News of the Week.

PLANK ROADS.—It appears by the report made by the Secretary of State, that there are articles of association filed in his office, contemplating the construction of more than 2000 miles of plank road, and involving the expenditure of about \$2,000,000 of money.

The Cleveland Herald says that the subscription of \$250,000 applied for by the Michigan Southern Rail Road Company, for the extension from Hillsdale to Coldwater, has been taken, a large portion of it by the citizens of Jonestown.

LARGE SALES.—It has recently been publicly stated that nearly four thousand copies of Webster's Quarto Dictionary have been sold in Boston in a little more than two years. Thirty millions have been sold of Webster's Spelling book—about six millions since the death of the author, in 1833;

AMERICANS IN AUSTRIA.—A letter from Prague, dated 18th January, published in the *Gazette des Beaux-arts* of Frankfort, says:

"The difference which has arisen between the Austrian Government, and the Cabinet of Washington appears likely to grow worse. A North American has applied to the Austrian Ambassador at Dresden for a passport to go to Prague, but he was refused; and the reply made that instructions received from the Cabinet at Vienna formally forbade to American citizens entrance into Austrian dominions."

It is stated on the authority of the Austrian *Lloyd's* that the Austrian Government had given its Ambassadors at foreign courts orders to refuse signing passports of all Americans from the United States for Austria.

A NOVELTY.—Four of the iron steamboats employed on the transportation line between this city and New York, are being converted into wooden vessels, by planking being attached to iron on the hull by means of screw bolts, though by paint, that iron was said to be so thin, as to be easily cut through by a sharp knife.

The loss of property by the inundation of Sacramento City, is estimated at one million of dollars.

The steamer Alabama has just arrived from Chagres. She brings 65 passengers, and half a million in gold dust.

The steamship Alabama has just arrived from San Francisco to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just arrived from Panama to San Francisco.

The steamship Alabama has just

CHRISTIAN SECRETARY.

Purity.

TIME.

Old Time sat on a ruin vast,
And he laughed right merrily;
He laughed at the present, he laughed at the past,
And he laughed at the piles that were to last
Till Time should cease to be.

'Ha! ha!' cried he, 'they call me old,
And they paint me lank and gray;
But let them be told my seythe I hold
With as firm a hand and a heart as bold
As I did in my early day.'

Those ancient folks, with their stone and clay,
Built well; as these walls can show;
They've kept me at bay this many a day,
But Time, like tide, can no man stay—
On, onward I must go!

'As the ruins I crumble now, shall all
Yon splendid monas be;

For each buttress and arch and massive wall,
And pillar and dome and spire shall fall,
When touched at length by me.

'They boast of pyramids and towers,
And they think my power to ekeek;
But pyramids, fragile as ladies' bowers,
To earth shall be hurled by my dread powers,
To mix in the general wreck.

'A sad task 'tis to crush to dust
Full many a stately dome,

But feller and deadlier work I must
Perform, with a power and a deadly just,
All that on earth do roam.

'For countless thousands yet unborn
Are doomed to be my prey;

The bands of affection and love must be torn,
And the gay and the young and the weary worn
Must sweep in their turn away!

'Yet gentler, kindlier tasks are mine,
As many a heart can tell:

E'en now there are bosoms that sorrowing pine,
On whose starless night joy yet will shine,
Through Time's all-potent spell.

'O! sad is the sorrow I cannot heal,
Though there are such sorrows, I ween:

Hearts loving and leal can never feel
The joys that their smiles were wont to reveal,

Ere the dark storm of grief they had seen.

'Their hours, like those the dial shows
As the sun on its noonnoon falls,

Are marked by a shadow that ever throws
A bright alike o'er their joys and woes,'

Till DEATH's dread summons calls it!

But the FINAL VICTORY is not here;
Time may conquer all below,

But in a brighter sphere shall man appear,
When no hour nor day nor month nor year

Shall mark the eternal flow.

Of joys the blessed in heaven shall know
Where sorrow and grief they'll never see,

When the ills we suffered, the anguish and woe,

Shall cease; for joy on joy shall flow,

And TIME SHALL CEASE TO BE!

Religious and Moral.

From the Macedonian.

The Ripening Fruct of Missionary Effort.

At the last annual meeting of the Board, the Executive Committee were instructed "to gather during the year, all the information in their power in relation to the amount of money contributed for benevolent objects, by the converts at the different stations now occupied by the missionaries of the Union." Whatever might have been the primary object of the Board in directing the inquiry, it is certain that missionaries, in answer to the circular addressed to them, have already sent home some of the most animating and instructive facts ever received from the fields of their labor.

The service which has occupied the missions for the past thirty-six years, has been pre-eminently a work of preparation,—the casting up of the way through which tribes and nations might pass and possess the treasures of a pure Christianity. How solid and vast the masses of ignorance, prejudice and superstition which they have had to remove! Our pioneer missionary and his heroic wife toiled more than six years in a city of more than 40,000 people, before they could name a solitary man who had abandoned the worship of his "venerated dumb idols," and there are other cities and districts within the field of our missions, in which earnest and strong men labored long and hard,—but died without seeing the first idolater transformed into a humble worshipper of the eternal God.—Nevertheless the work of preparation has been advancing,—and we are entering a new and more glorious era in the history of our missionary effort.

The Christianity which we have given to the nations has leavened the mission churches with the spirit which animated the churches in their "deep poverty" to abound in "the riches of their liberality," and to grasp the opportunities placed within their reach, to spread the word of life in regions beyond.—The generous impulses of the Burmese Christians of Akyab, in erecting a house in which to worship God, and their readiness to assume the support of the assistant at Cruda, must have affected the heart of every one who read the letter of Mr. Ingalls in the last number of the Macedonian. When a church planted in a heathen land does such things as these, it proves to the world that it is rapidly acquiring the power of self-support, and of wide spiritual conquest. Thousands beyond its own enclosure must feel its influence and acknowledge that its work is of God.

But these developments of progress in our missionary service are not limited to one church or mission. The fact that some forty of the Karen preachers, connected with the mission at Sandway, unanimously agree to rely on their own native churches for support, has been hailed with profound gratitude throughout this land; and by referring to the letter of Mr. Beecher, in another column, it will be seen that in nearly all the Christian villages, among the Kares of Aracan and Bassein, chapels, commodious and durable in proportion to the numbers and ability of the converts, have been erected and schools sustained, at their own charges. These are great facts.

Christian churches scattered over a heathen land, supporting their own pastors, building their own meeting houses, and gathering strength to evangelize the millions by whom they are surrounded! What evidences of the power of Christianity and of the beneficence of missions! Where is the heart that can

withhold its fellowship from an enterprise which bears such fruit? Where is the hand that can refuse its help in filling the world with Christian houses and schools and temples, from which hundreds of millions shall pass to the ever-swelling joys of heaven?

Wisdom of God in Sleep.

To know what God is, and to realize the greatest proofs of his wisdom and power, there is no reason why we should have recourse to extraordinary events; they are sufficiently seen in the daily changes that are taking place in nature around us and even in ourselves.—

The preservation of the universe is thought by many to be a greater work than the creation of it; for as it requires a constant effort of Divine power to keep it in being, and prevent it from rushing back into nothing, its continued existence may be considered as equivalent to an indefinite number of creations taking place in every instant of time, and its whole duration in the future as well as the present, as based on the sovereignty of the Divine will. That the creatures do nothing in a way of self-sustentation is evident, for there are moments, as in sleep, when all the voluntary powers and perceptions, to speak in the popular sense, are buried in profound insensibility; and yet in those silent moments, we are as much preserved as when we are sensible awake.

Elder Chaney removed to Louisiana in 1778, where he was again persecuted and taken prisoner by the Catholic authorities; but was released by promising to preach no more. He intended, however, to preach again as soon as he could, by any means, evade the promise; but was prevented by death, and did not establish a church in Louisiana, which was a cherished object with him.

The congregation became so incensed, that they armed themselves and went and fired on the fort. The governor, seeing himself too weak to withstand them, sent a message to them, saying, "If you will desist at once, you may go on with your meetings as you please."

The people, not aware of Romish duplicity, at once withdrew. The governor sent a secret despatch, at once, to the garrison at Baton Rouge, for men and munitions of war; and, as soon as he had received them, he placed himself in a hostile position. Mulky and his friends, seeing themselves unable to maintain their position, were compelled to leave. What became of Mulky we do not know.

We have now arrived at the time that the Americans were to have possession of the Natchez country, according to treaty stipulations.

The American commissioners arrived, and received from the Spanish authorities the possession of the country, and raised the "stars and stripes" on the heights of Natchez. They then immediately erected a large brush arbor, and put temporary seats under it, and sent for Elder Bailey Chaney to come and preach under the American colors. Accordingly he came and preached to an immense congregation. The lion's teeth were now drawn. He might growl and grin; but could not bite. This last statement I have from the mouth of one of the hearers on the occasions.

The coming on and passing off of sleep, when we closely consider it, is one of the most wonderful subjects with which we are acquainted. It is a proof of the wisdom of our Creator, that we go to sleep imperceptibly. Let us try only to watch the moment in which we are falling asleep, and that very attention will prevent it. We shall not go to sleep till that idea is lost. Sleep comes uncalmed. It is the only change in our manner of existence in which reflection has no share; and the more we endeavor to promote it, the less we succeed. Thus God has directed sleep, that it should become an agreeable necessity to man; and he has made it independent of our will and our reason. Let us pursue this meditation, and reflect on the wonderful state we are in during sleep. We live without knowing it, without feeling it. The beating of the heart, the circulation of the blood, the digestion, the separation of the juices; in a word, all the animal functions continue and operate in the same order. The activity of the soul appears for a time, in some degree, suspended, and gradually loses all sensation, all distinct ideas. The senses deaden, and intermit their usual operations. The situation of the brain becomes such, that it cannot transmit to the soul the same motions as when awake. The soul sees no object though the optic nerve is not altered; and it would see nothing, even if the eyes were not shut. The ears are open, and yet they do not hear. In a word, the state of a person asleep is wonderful in all respects. Perhaps there is but one other in the world so remarkable, and this is death. Sleep and death are so nearly alike, that it is right to observe it. Who in reality can think of sleep without recollecting death also? As imperceptibly as we now fall into the arms of sleep, shall we one day fall into the arms of death. It is true that death often gives warning of its approach several hours or days before; but the real moment in which death seizes us, happens suddenly, and when we shall seem to feel the first blow, it will be already our last. In the same manner, the ideas are confused, and we forget the objects which surround us. To the Christian the moment of death will be as agreeable as the moment of falling asleep.

But that a preacher is not entitled to any compensation for his services, unless he is poor and shiftless, and cannot live without the alms of the people. It is said that he takes it as long to go to meeting and hear the preacher, as it does for the preacher to go and preach, and their obligations are therefore reciprocal.

He believes that a rich preacher is as much entitled to a reward for his labors as he were poor.

It believes a preacher should give the whole of his time to reading, meditating, preaching, praying, and visiting, and therefore ought to be liberally supported; not in the light of alms, but in that of a Gospel debt.

J joins with E, with this proviso, that the liberal support be averaged on all the members of the Church, according to property and privilege.

G agrees with E, provided the liberal support be raised by a free public contribution, without any knowledge or examination of what each individual does.

I loves the preacher, and pays him blessings; but the sound of money drives all good feelings from his heart.

J, when he hears a man preach that he does not believe is sent of God, feels under no obligation to give him anything; and when he hears a preacher that gives evidence that he is in the service of the Lord, and devoted to the Lord, he forms the conclusion that the Lord pays the preacher well for his work as he goes along.

K likes preachers very well, but preaching rather better. He feels, therefore, best pleased when the preacher fails coming, and a gap opens for himself; for he had rather work his passage, and take his turn at the helm, than pay a pilot.

L argues like a man—that the preacher ought to receive something handsome for his services; and laments that himself is in debt, and cannot communicate anything without defrauding his creditors; at the same time he takes special care to keep always in debt, for cheap farms, wild land, or some other article of an increasing nature.

M is a man of a thousand; he argues that the mode of supporting ministers is left blank in the New Testament; because no one mode could be economical in all places; but that the deed is enjoined on all who are taught by an ordinance of Heaven. If therefore a contribution is recommended, M will be foremost to the box; when a subscription is judged most advisable, his name will be the first on the list. If averaging is considered most equitable, he will add a little to his bill, lest others should fail; and if no mode at all is agreed upon, still M, as an individual, will contribute by him; for he reasons, if others are remiss, it is neither precedent nor excuse for him.—He does not give to be seen of men, but because his heart is in it, and these Gospel debts, as he calls them, he pays with as much devotion as he spreads his hands in prayer to God. The creed of his faith, which seems to be written on his heart, is that although all the money in the world cannot purchase pardon of sin, or the smiles of a reconciled God, yet religion always has cost money, or money's worth, from Abel's lamb to the present day; and the man who will not part with a little money for the sake of Him who parted with his blood for sinners, is a wicked disciple.

N approves the faith and profession of M, but reduces nothing to practice.

O like his mate, believes nothing, does nothing, and is as near nothing as can be.

P said he thought it to be a matter of mere charity, and as charity begins at home, he bound to provide for his own; at any rate, he thought the minister as well off as himself and many of his brethren, and therefore considered him under no obligation.

Q replied, that it could not be a matter of charity at all, since the laws of nature and God enjoined it, and their own call of the brother made it a matter of moral obligation.

R alleged that he had subscribed liberally to a useful institution, and must be excused in that case.

S said he had assisted freely in building the meeting-house, and must have time to recover it.

T enjoined that he had been building houses and mills, and had no money left for any purpose.

U said he had a son lately married, and it had called for all he could raise.

V stated he had made several contracts, and feared he should not be able to meet them.

W arose and said he was very much astonished at the pleas urged, as if liberality to other institutions, aiding to build meeting-houses, erecting costly houses, making sumptuous marriages, or contracts to amass wealth, could exonerate from a positive duty.

X remarked he had a short crop, was poor, and, though willing, was unable to do anything.

Y stated that short crops and poverty might excuse from doing much, yet it could be no just plea for doing nothing, since it was required, according to what he hath, and not according to what he hath not.

Z said he never subscribed to any paper, and observed, I am for none of this obligation; if I get anything to spare, I will give it, and be done with it. Moreover, he thought it rather dangerous to give liberally, lest they should make their minister proud, and so hinder his usefulness.

& rising soberly, said he had attended to what had been said on the subject, and was grieved in spirit to hear so many objections to the discharge of a reasonable and just duty; he feared that a spirit of pride and covetousness had disposed them to serve the good things of God, without returning to him one thankful offering. He wondered how Christians could expect the continuance of the blessings of life, who were more abusive of, and unthankful for them than the very Heathens, who never use any of a new crop till they have offered the first fruits to the great Giver of all good. To the brethren who are so afraid of spoiling the minister by liberality, he said, Are your sons or daughters as lovely, and their souls as precious in your sight, as your minister? If so, why do you not govern them by the same rule, and when the sons request superfluities to wear, high-priced gay horses and fifty or sixty dollar saddles to ride, and the daughters littering dresses, with fine bonnets and feathers, and other costly equipage of dress, why do you not say, No, my lovely children, these will make you proud, and ruin you? No, your families can be and appear to join the bright and glorious band, to sing the sweet, immortal song of which angels never tire.

The Gift was fair. Day by day the Physician who gave, that he would ever keep the gift as pure as when from the Giver's hand it came. The prayer was heeded, and its answer came. Yet day by day, as the unfolding bud in beauty grew, fond hearts too truly believed that it would yield its fragrance here on earth, and put forth its blossoms of rare and exceeding beauty.

At the first touch of the angel messenger, the sweet plant drooped tremblingly, like the summer flower, when smitten by a sudden storm. In the silence of that deep grief, which then stole into the hearts of kindred, there was heard a low, sweet murmur of the blessedness of being a child of Jesus, of the preciousness of a Saviour's love, and thence in hymnology sublime her words flowed on in thought far above her years, as with earnest voice she spoke of holy things, of all the bliss of Heaven, whether her spirit would soon be summoned, freed from earthly sin, made ready to join the bright and glorious band, to sing the sweet, immortal song of which angels never tire.

The Gift was fair. But, mourner, thy prayer has been answered. To that world of holiness and of unfading joy, where flowers never drop nor fade, nor die, thither thy sweet

one has been called. She heard an inviting voice, she saw a beckoning hand of love, that gently guided her to her home of endless rest.

Her path was not dark or dreary,—a light

of exceeding brightness shone around her way.

Thy Gift recalled, is now a treasure laid up for thee in Heaven. C. A. A.

Springfield, Feb. 1850.

For the Christian Secretary.

The Gift, and its Recall.

The Gift was fair. In the heart's deep cell it stirred a fountain of love, and its rills went gushing forth for joy, that so fair a being had gift become. A patient watcher never tired of its loving helplessness; and when it first awakened to tiny acts of playfulness, a strange delight thrilled the heart, which only those who thus have loved, can ever fell or know.

The Gift was fair. It seemed not long before the merry laugh of childhood rang up the ear, and its gleeful shout went up as clear as the sound of music, when borne upon the breeze in a summer's morning; and a voice of lovely melody was heard chanting its lays in childlike sweetness.

The Gift was fair. Day by day the Physician who gave, that he would ever keep the gift as pure as when from the Giver's hand it came. The prayer was heeded, and its answer came. Yet day by day, as the unfolding bud in beauty grew, fond hearts too truly believed that it would yield its fragrance here on earth, and put forth its blossoms of rare and exceeding beauty.

At the first touch of the angel messenger, the sweet plant drooped tremblingly, like the summer flower, when smitten by a sudden storm. In the silence of that deep grief, which then stole into the hearts of kindred, there was heard a low, sweet murmur of the blessedness of being a child of Jesus, of the preciousness of a Saviour's love, and thence in hymnology sublime her words flowed on in thought far above her years, as with earnest voice she spoke of holy things, of all the bliss of Heaven, whether her spirit would soon be summoned, freed from earthly sin, made ready to join the bright and glorious band, to sing the sweet, immortal song of which angels never tire.

The Gift was fair. But, mourner, thy prayer has been answered. To that world of holiness and of unfading joy, where flowers never drop nor fade, nor die, thither thy sweet

one has been called. She heard an inviting voice, she saw a beckoning hand of love, that gently guided her to her home of endless rest.

Her path was not dark or dreary,—a light

of exceeding brightness shone around her way.

Thy Gift recalled, is now a treasure laid up for thee in Heaven. C. A. A.

Springfield, Feb. 1850.

IRIA NICHOLS.

Bridgport, March 7, 1847.